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the thousand and one places in which the contents of the book might have been enriched, the emphasis altered, or the analysis strengthened by consulting the modern literature. The author seems to have taken his task too lightly. He has acquired only a superficial acquaintance with Greek historiography. He has failed to co-ordinate properly the data supplied by Aristotle's *Constitution of Athens* with the facts previously known; and his treatment of the social and economic development lacks substance and reality through his neglect to use the statistics so laboriously gathered from the ancient books, coins, sites, stones, and papyri. The result is a work of some literary merit, but one pregnant with mischief through restating old misconceptions in graceful language. And yet there was an urgent need for somebody to do for Greek history what Wilamowitz has recently done for Greek literature, to animate a scholarly summary of recent work with the breath of a genial personality.

W. S. FERGUSON.

*Ancient Legends of Roman History.* By ETTORE PAIS. Translated by MARIO E. COSENZA. (New York: Dodd, Mead, and Company. 1905. Pp. xiv, 336.)

This volume is made up of lectures given before the Lowell Institute in the winter of 1904-1905, supplemented by others delivered at the universities of Harvard, Columbia, Wisconsin, and Chicago. It "contains special and minute demonstrations of subjects already succinctly treated" in the author's *Storia di Roma*, the scope and nature of which may be indicated by a list of some of the titles: The Excavations in the Forum Romanum, and their Importance for the Most Ancient Roman History; Acca Larentia, the Mother of the Lares and Nurse of Romulus; The Saxum Tarpeium; The Legends of the Horatii, and the Cult of Vulcan; The Fabii at the River Cremera and the Spartans at Thermopylæ; On the Topography of the Earliest Rome; etc. The lectures proper are followed by six elaborate excursuses on such topics as: The Authenticity of the Etruscan Tile from Capua, and the Supremacy of the Etruscans in Campania; The Relations between the Square Palatine, the Square Palisades in Emilia, and the Pretended Terramara of Tarentum; and Servius Tullius and the Lex Ælia-Sentia.

The first lecture, on the critical method to be pursued in the study of early Roman history, is a brief statement of the principles which the author has already laid down in his *Storia di Roma*. The first volume of this work appeared in two parts, in 1898 and 1899, and was devoted to an exhaustive criticism of the sources of the traditional history of Rome down to the time of Pyrrhus. It has been widely discussed and many of its conclusions vigorously opposed, but most scholars will at least agree with Holzapfel's recent statement: "es verdient daher sein Werk, dessen Lektüre stets zu weiterem Nachdenken anregt, . . . bei allen Forschungen auf dem Gebiet der älteren römischen Geschichte die eingehendste Berücksichtigung."

Pais's attitude in the *Storia* is one of the most pronounced skepticism; and a storm of abuse has descended on his head in consequence of his uncompromising hostility to the present chauvinistic tendencies of the so-called "Italian School" of historians and archeologists. These lectures mark a further advance along the same lines; and while in the *Storia* Pais called in question the validity of early Roman history down to and including the decemvirate, he now seems to cast doubt upon everything that is said to have happened before the Samnite wars. I believe that the conclusions that he reached in his previous work are justified for the most part, and that they must be accepted in large measure as a basis for further investigation, but I cannot say the same of the results arrived at in these lectures. The author is seldom content with giving his views as theories, but states them as truths that admit of no doubt. He is very learned, a master of the whole field of ancient historiography; and the reader is continually carried away by his admiration for the marvellous ingenuity displayed in combining data that apparently have no connection. Too often, however, imagination has driven sober judgment from the field, and, sad to relate, Pais has fallen a victim to the sun-myth theory, which he employs in explanation of early Roman legend so persistently and relentlessly that Cox and Max Müller seem timorous in comparison.

To illustrate the nature of Pais's conclusions, we may take his view of Servius Tullius, who was introduced into Rome from Aricia, and of whom Pais says (p. 147): "Instead of being the sixth *rex* of Rome, he was, originally, the *rex servus*, the priest of the cult of Diana Aricina transferred to the Aventine"; and later (p. 149): "Servius is a Latin conception, and belongs to a solar cult and to that group of legends with which are to be connected, not only Virbius of Aricia and Hippolytus, but also Pelops and Hippodamia." Again (pp. 157-158), by a remarkable combination of the two explanations given by Plutarch of the name Cocles, the story that Horatius Cocles received a wound in his thigh, and the belief that a statue of this hero was erected in *area Vulcani*, together with some other indications, our author concludes that "the statue in the area of Vulcan, supposed to represent the lame Cocles, rather than being the statue of a legendary hero, was that of Vulcan himself"; and he regards Horatius therefore as an "emanation from Vulcan". In the application of his principle that the cults of all the neighboring Latin cities were transferred to Rome, Pais proceeds to make statements like these: "We know that Æneas . . . was merely an ancient Latin god . . . and . . . at the same time, a solar and river divinity . . . Numa and Tullius, kings of Rome, were merely river and solar divinities" (p. 200); "As the result of this process, not only Numa and Servius became kings of the earliest centuries of Roman history, but also the stream Egerius and the lake Turnus were inserted into the history of the deeds of the fifth century. . . . In like manner, the stream Turnus, the rival of Æneas, was changed into that Turnus

Herdonius . . . the god Minucius was transformed into a tribune of the people, or a *præfectus annonæ* " (p. 201).

I can quote only one or two more instances of the author's peculiar views: "*Tarpeius* and *Tarquininus* are but two forms of the same word" (p. 105), and "Tarquinius Superbus . . . is that same person who was by others called the guardian of the citadel and the father of the vestal Tarpeia" (p. 122); "the competition and the vicinity of the two market-places [the Macellum and the forum Cuppedinis], and the fact that one was so close to the *lacus Servilius*, gave origin to the story of the jealousy and the rivalry between Mælius and Minucius, and to the tale of the arm (*ahala*) which was severed by Servilius" (p. 212).

In the chapter that deals with the recent excavations in the Forum, the views of the author agree in general with those now held by the best topographers, but elsewhere we find statements that will hardly commend themselves, such as the placing of the *saxum Tarpeium* on the Arx (p. 109), and the assumption of a second *Roma quadrata* (*mundus*) near the Lupercal, distinct from that in front of the Palatine temple of Apollo.

The translation is marred by some constantly recurring errors like "arrive to", as well as by many single instances of incorrect usage. Typographical mistakes are numerous, and now and then a slip like this: "Ceres . . . was identified with the Greek Proserpina, who, once a year, descended into Hades in search of Kore" (p. 71).

Very few of the radical views advanced in these lectures will ever be generally accepted, but they cannot fail to arouse opposition and to stimulate fruitful discussion. The erudition and acumen of the author are truly remarkable.

SAMUEL BALL PLATNER.

*Old Provence.* By THEODORE ANDREA COOK, M.A., F.S.A. (New York: Charles Scribner's Sons. 1905. Two vols., pp. xxiii, 348: xiii, 445.)

AFTER an introduction come chapters on: The Dawn of History; Marius in Provence; Rome at St. Remy and Orange; The Pacification of Provence; Greece and Rome at Arles; Ancient Religions in Provence and Greek Art at Nîmes; Life under the Roman Emperors (I., Above Ground; II., Beneath the Surface); and in Volume II.: The Churches and Cathedrals of Provence (I., The Alyscamps and the Kingdom of Arles; II., St. Trophime and St. Gilles); The Fortresses of the South (I., Les Baux; II., Carcassonne; III., Aigues-Mortes); Avignon (I., Bricks and Mortar; II., The French Popes); The Good King René (I., The Troubadours; II., Vaucluse; III., Beaucaire; IV., Tarascon). There are about seventy good illustrations, mainly from photographs, and several reproductions of old maps and plans.

To give the titles of the chapters is almost to review the book. As they suggest, the author has read and travelled. He was interested in